

Correspondence and Postal Reports.

BASHOR IN PHILADELPHIA.

If I were to write up an account of recent events in the Brethren church of Philadelphia, for a paper more pretentious than the EVANGELIST, and a people more ambitious than the Brethren church, I should proceed in something like the following manner:

On the seventeenth of March, Rev. S. H. Bashor, of Waterloo, Iowa, the Demosthenes of the Brethren church, arrived in the "City of Brotherly Love" and on the next day (Sunday) took his position on the citadel of Gospel liberty, the pulpit of the Brethren church, where, by his splendid physique, commanding appearance, graceful manner, excellent diction and rich vocabulary, he at once captivated and electrified his audience to a remarkable degree.

Rev. Bashor is a strange anomaly of the ludicrous and the pathetic, the humorous and the serious, he so deftly weaves those conflicting characteristics into each other, that his hearers are sometimes at a loss to know whether they are shedding tears of joy, or of sorrow. It is not necessary to state that one possessed of such rare power of oratory constantly had a large audience during a long series of Gospel meetings. Rev. Bashor has not only rare endowments as an orator, but is a scholar of no mean ability, and a careful observer of human events, past, present and future.

What is the matter with Bro. Bowman and the Philadelphia church, that they go to the expense of bringing an evangelist half way across the continent to hold a series of meetings in Philadelphia, is a question that has no doubt presented itself to many of the readers of the EVANGELIST. I am happy to say there is nothing the matter at all, both pastor and church are in good physical and spiritual condition, and on good terms with each other. Under the pastorate of Bro. Bowman our church has been decidedly aggressive and successful, but we thought it would be possible to extend the rays of the little sun that shines at 10th and Dauphin Sts. by securing the services of our most prominent evangelist, and I am glad to be able to say at the close of our meetings that our efforts have not been in vain, nor the money mis-spent. The audiences were constantly very much larger than at any previous series of meetings, and upon one occasion many that came could not get into the church at all. The immediate results have been, fourteen confessions, ten of which have been baptized, which is possibly not as much as some expected, but what we need more than anything else is advertising, acquaintance with a larger circle of people, and as fully one half of the audiences were strangers to us, we feel that our efforts have been crowned

with success. Bro. Bowman is a man of God who can convince and convert his hearers as well, if not better than any other man in the church, we are therefore confident that the after-result of our revival will be greater than the immediate success. Another object in calling Bro. Bashor to Philadelphia was to impress and inspire him with the importance of city work. I trust our Waterloo brethren will not regard us as deceitful or ungrateful, we greatly appreciate their generosity in giving their pastor a leave of absence in our favor, we are not seeking a pastor, we are ably, and I trust permanently supplied with that article; but we feel, the Waterloo church ought to feel, yea, all our churches ought to feel the importance of stationing our strongest men in the large cities. While Bro. Bashor was with us he got a glimpse of the possibilities that exist in the cities. I feel confident that our effort in this direction has not been in vain, even though he may not be called to the work, I believe that Bro. Bashor will hereafter be a strong advocate of placing missionaries into the great cities.

At some future time I will offer some more practical thoughts upon this subject. Paul exhorts us to give "honor to whom honor is due," the utter unselfishness displayed by our dear Bro. Bowman during our late series of meetings should not go unnoticed. He was a prime mover in securing Bro. Bashor, and after he (Bashor) was here and had filled the house with enthusiastic hearers, Bowman rejoiced all the more instead of pouting and belittling the effort as so many are apt to do under such circumstances.

Bro. Bashor did not come to Philadelphia on a charity trip, but under full pay with all his expenses paid, his services therefore cost us considerable money; but we do not think that we will ultimately be out of pocket. The immediate collections of the meetings with the increased collections in the future resulting from the services, will no doubt repay us in dollars and cents, and have all the other benefits both in time and in eternity besides. I trust others will emulate our example.

JACOB B. CASSEL.

709 Arch St., Philadelphia, Pa.

BETHEL SANTHAL MISSION.—A GALLANT RESCUE.

BETHEL, VIA JAMTARA, INDIA,

Jan. 20th, 1894

DEAR MR. EDITOR:—Traveling in our jungles, during the rainy season is troublesome and often dangerous, as the rivers have not been bridged. Yet some people have to travel, and are often stopped by these rivers for days. I myself was once stopped eight days, before I could cross a river. Five native gentlemen, with their families, were going from Deoghur to Dumka, in three covered carts drawn by oxen; when they came to the big river, it was flooded, and they had to wait till they were tired.

Finally, they thought that the river was low enough to permit of their crossing. All went well till they came to the deep current; then one cart tilted over, and four native ladies and six children were struggling for life in the fierce current. Wildly they shrieked for help. On the sides of the river were forty heathens, but not one of them stretched out a hand to help these struggling people. Not one cared to jump into the dangerous current to save them. It is just heathen like.—

Noblesse and Meanness.

See three Christians have dropped their upper garments on the shore, and race to help them. Will they succeed, or lose their lives in the attempt? They have families at home, and it is good, that their wives do not see the danger that their husbands are courting. See, they have tilted the cart right, got the oxen under control and pushed the cart through the deep current. Then they return for the other carts, and bring them safely to shore. Not one life is lost. One of the Hindoos who had been rescued, said: "If you had not come to help us, we, our wives and children would all have perished; you have saved our lives, and we will give you a thank-offering." Turning to the others he said: "Look here, you must all give! How much are you going to give?" Four of them were Mohammedans, and one of them said: "Our books are all spoiled we have had plenty of losses, and do not want to give anything." This rich old sinner had no gratitude.

One man said: "We are Christians, and do not want your presents. Christ stooped from heaven to earth to give his life a ransom for us; and we jumped into the river, at the risk of our lives, to save yours; but we did not do it to get a present. We do not want it! However, God likes thank-offerings. See, there are two poor heathens, very thin and badly clad; give them a present." The old Mohammedan replied: "We do not want to give anything." "Please yourself," said the Christians, "We do not want anything." Neither did any of the ladies pull off her golden bracelet and say: "You saved me and my children, take this as a token of my gratitude." They were too mean for that. When I heard the whole story confirmed by heathens, I was downright delighted, proud of our men, and thankful to God. I gave them some money to have a real good dinner with families, and sent them home happy and smiling all over.

M. H. Hinder has been in Camp North, visited 150 villages with medicine for the sick and the Gospel for the sinners. Sunstroke and Malarial fever drove them home. They are very feeble as yet.

M. Heam was in tent East.—Capt. Barlow is in tent West 20 miles off.—Mr. Hinder's two children are also very ill. Fancy father, mother and two boys all down at the same time one unable to help the other. That

is just a picture of many a family in India. Miss Pilditch, a gray haired old lady, has gone off to nurse them all. M. H. Hinder will D. V. go to England for a change, and Miss Pilditch will remain in charge of Bethany, till they return. The women stand up for Christ, while the men stay at home eating sponge cake, suck their tobacco and have not even ten or twenty dollars to send to the mission field. I say get ashamed of yourself and see whether you cannot send us some money, to re-roof our hospital at Bethel. It will cost two hundred and fifty dollars, and it badly needs a new roof. Send the money to the editor before you forget it.

On Sunday two persons were baptized at Bethany. I wish they were more.

On Christmas I gave forty of our orphans and children a new dress and a sheep for dinner. It was thoroughly enjoyed, as they only get meat once in three months, and just now it is very cold on our hills and the poor things needed a new dress.

After service on Sunday, Christians from twenty villages remained to commemorate the Lord's death. The Holy died for the unholy to bring us unto God; and yet foolish men delay accepting this offer of love. After church, I attended patients from four villages, and drew two teeth. A good toothache can take all the joy out of life. Of course we are the only dentist here. I badly need a set of forceps for an other dispensary, twenty miles off. My! we need a lot of things.—

With love,
A. HAEGERT.

THE PUBLISHING HOUSE DEBT.

BY D. C. MOOMAW.

There has been some rather severe reflections recently because the subscribers to the fund to purchase the Publishing House property for the church did not meet their subscription and our ministers have received a full share of adverse criticism.

A word of explanation will not do any one injustice and may be helpful to relieve some of the brethren from unjust censure.

At the time of the action of the National Convention at Warren Ind. in Aug. 1892 the country was in a comparatively prosperous condition, and, speaking with special reference to the Virginia numbers, the subscriptions would have been paid at maturity and no hardship would have come to Bro. Holsinger.

Soon after that date the severity of the stringency in financial matters became so rigorous that it became a matter of life or death, financially, with most of these who subscribed most liberally at that meeting. One brother who led in the response to the call for subscriptions has failed utterly, losing near unto \$75,000 and other brethren suffered losses from \$50,000 to \$100,000 and have thus become utterly helpless as to their ability to pay their subscriptions.

Should they recover, in part, their